WORDS OF RECONCILIATION.

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FIXED PRINCIPLES.

Certain fixed principles underlie the teachings of this magazine. Among these are :

1. God only hath immortality, and men become immortal only as they are made partakers of His divine nature. This rules out the idea that there can be any such thing as immortal existence for man in endless misery. "The wages of sin is death." "All the wicked will He destroy." With this accords all the teaching of Scripture concerning the two alternatives in man's destiny : He must receive "everlasting life" or "perish" (John iii, 16).

2. The fact, however, stands out on the first pages of Scripture that man was made in the image of God, capable of union and fellowship with Him, and having, therefore, the germ and potency of a divine nature. Adam was the son of God (Luke iii, 38). Jesus taught men to call upon God as their Father, and sought to awaken in them the consciousness of their relationship to Him as such, to arouse in them the latent energy of the divine element in their being, and so to develop them into sons of God. But, more than this, He *incorporated* our nature into the divine, and so transformed it through death and resurrection as to make it divine not only in essence, but in per-

sonal manifestation. The fullness of the Godhead is now in Him *bodily.*

3. Ground is thus laid for a distinction between what man is in essence and what he has become in personal manifestation. He is *essentially* divine in origin and nature, but as developed and *existent,* he has become sinful, and therefore mortal. We therefore infer that the constant declaration of Scripture that man is mortal and must be "punished with everlasting destruction" (II Thess. i, 9) because of his sin, apply to him as *existent* and as developed into a personality that is unrighteous and unfit for eternal life in the presence of the Lord. Whatever element in man's being is divine is incapable of sin, and therefore cannot be destroyed. Man must therefore live on in essence, while his existent personality must be destroyed so far as it has not been brought into subjection to the divine spirit within him.

4. The end of man's salvation in Christ is the renewal and transfiguration of him in *person,* so that his fully-developed personal manhood shall be a perfect expression of, and vehicle for the divine nature, which is the essence of his being. Man must become the temple or dwelling-place of the living God: "Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby he is able even to subdue all things unto Himself" (Phil. iii, 21). While on the one hand, therefore, the terms of salvation are such as to prompt at once the inquiry, "Who then can be saved?" it is seen, on the other, that "The things which are impossible to men are possible with God." It is seen also that both sides of Scripture teaching—the retributive

and the redemptive—are alike true. For, in an important sense, all men are saved in the fact that the essential nature in every man, in which lies his permanent and indestructible individuality, lives on after death, and after his whole body, so far as unyielded to God, is cast into hell for destruction; while, on the other hand, it is seen that the *person*—the *extrinsic* manhood—of no one is saved, but is burnt up in God's consuming fire, except so far as it has been laid upon the altar of His service and has become a living sacrifice to Him.

Universalism and orthodoxy are therefore both true in part. The former teaches rightly, that a being who in origin and nature is essentially of God can never perish or be forever lost. The latter teaches rightly, that no sinful existence can dwell with God, but must be destroyed forever from His presence.

5. But neither of these systems have rightly understood the meaning of the great gospel hope of the resurrection of the dead. The Universalist, indeed, has properly insisted that the "all" who are to be made alive in Christ must be as comprehensive as the "all" who died in Adam. But he has not properly discriminated between this promise as applicable to what man is in essence and what he is in personality. Resurrection is a divine provision for saving the essential man, out of the wreck wrought by sin and death of what he was in embodiment or as personally manifested, in order that he may take on another body and so pursue his path to the goal of perfect personality. But the ruin may have been so great that the former person may have lost *himself* and be cast away. While the orthodox have so perverted the meaning of this gracious

provision as to strip it, in the case of the unjust, of all redemptive and beneficent intent, making it to be but the means by which the body of man already destroyed in death and hell shall be re-formed again and immortalized as the instrument of the soul's eternal torture.

It was to correct and to hold up to its deserved reprobation this monstrous perversion of the primary hope of the gospel that this magazine was from the first especially devoted.

AN ELECT RACE.

Such a race are Christians said to be in the revised reading of I Peter ii, 9 : "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may shew forth the excellencies of Him who hath called you out of darkness into His marvellous light."

A striking feature of the New Testament writings is that they are much more concerned with the perfecting of believers than with the enlargement of their numbers. Their anxiety is for the upbuilding of the Church, not so much by additions from without as by development from within. The gathering and perfection of an elect seed as the appointed instrument of the world's salvation was the object of the labors and teachings of the apostles.

The weakness of the Church in later times has arisen very much from the neglect of this primary object of Christian endeavor. The desire to gather in the world has superseded the desire to make pure and clean the channel through which the grace of God reaches the world. This error is the result of ignorance of the plan

of God for the world's salvation. It has been assumed that all that God Himself can do to save human souls and fit them for His presence must be done at once, and that the Church's agency in this salvation does not reach beyond the boundaries of this present life. Hence her supreme effort has been to get as many as possible within her fold, with the result of lowering the tone of piety among her members and of obscuring the sense of her own high calling. That calling is that she should become "a chosen generation, a royal priesthood, a holy nation." This calling implies that she can best bless men, not by inviting them into her own ranks before they are fitted for it, but as an unobstructed medium of the blessings which God has in store for men. It is not true that there is no reach in God's salvation beyond the present age or outside the circle of the Church. It all proceeds from her as the centre, but in ever-widening circles to "all the families of the earth," unto whom she is the seed of blessing, and her work goes on through the ages to come. Our Lord's priestly prayer for the unity and perfection of the Church was to the end that the world might believe. And if the effort of the Church were more in this direction of unity and perfection, and less of enlargement, the world itself would sooner be saved.

NEW IDEA OF THE CHURCH.

This new idea of the Church is involved in the views we have been urging of the solidarity of the race, of the connection between its generations in the penalties of wrong-doing and the rewards of right-doing, and of the probability that the resurrection of the unjust is their re-

embodiment in this earthly life for further judgment and discipline. These views imply that, while the whole existing body of humanity must continue to bear a burden of iniquity from the generations of the past, it acquires also a cumulative power from the righteous deeds of its elect members in the past to throw off this burden and to make further progress in righteousness. The doctrine of Christianity makes this view most clear and definite. Jesus Christ, as the one elect member of the race who in all things has the pre-eminence, bore the sin of the whole world, triumphed over it by His righteousness, and in rising from the dead infused into the race a new spiritual energy in the power of which it shall finally be victorious over sin and death. But His victories of grace and power continue to be wrought through the Church, the members of His body. And just as His own power of blessing mankind was not and could not be fully manifested until His resurrection, so it is absurd to suppose that the power of His saints to bless their human brethren is arrested by death. On the contrary, death opens up to them, as it did to Him, the very sources and springs of blessing to the race. And as He was raised to become Lord both of the dead and the living (Rom. xiv, 9), so the saving energy that flows from Him through His members has relation to the dead as well as to the living.

In an important sense, therefore, both Christ and His risen saints are perpetually and cumulatively incarnating themselves in humanity, to the end that it may be changed "from glory to glory even as by the Spirit of the Lord." And the existing body of the Church on earth is the embodiment and channel of these saving powers in heaven,

and is able to make progress in holiness and to do its work of saving men only as it becomes a fit depositary of these powers.

It follows from all this that the supreme concern of the Church on earth should be to perfect herself as a channel of this saving energy. This divine energy at the outset of her history proved itself strong enough to heal all the maladies of men, both spiritual and physical. It is now sufficient for the cure of all the world's evil. But there is obstruction in the channel by which it reaches men. The narrow view the Church has been taking of the scope and limits of this power has led her to debase herself to the world, in order that she might win the world in haste to God before His time and before the world was ready to receive His Son. A mass of earthiness has thus been accumulated to choke the channels of her power.

We do not hesitate to say, therefore, that while the Church should continue to put herself in contact with all sorts and conditions of men that she may lead them in the paths of righteousness and stimulate them to good deeds, and while she must continue and enlarge her manifold ways of doing good to all as she has opportunity, she needs to guard with greater strictness the entrance into her fold. Now the effort seems to be to swell the statistics by opening wide the doors. But from what we have seen of the nature of the Church's calling, few comprehend it or are yet ready to walk in the strait and narrow way by which she must pursue it. The conditions are a crucifixion to the world and of the flesh with its affections and lusts, an offering of the body in living sacrifice to God, a fellowship with Christ in His bearing of the

sins and sorrows of men. All this involves no ascetic separation from our fellow-men, and no want of sympathy in their joys or sorrows. To the Christian, intelligent of God's ways, the whole of human life—even its daily trivialities—becomes luminous with new meaning and opens out into regions of untold significance. But it is all-important that the Church preserve her priestly character through all this round of human experience, for her power to bless and uplift the world remains commensurate with her separation unto God. She must abandon the idea that her only hope and way of saving men is to win them to a place within her limits. Without the ancient tabernacle there was a large outer court into which the multitude and even the Gentiles might congregate for blessing. In the vision of the New Jerusalem there are nations who walk in its light and bring their glory and honor unto its gates, but who do not form part of the Lamb's wife. Indeed it was only as the Church was able to free herself from entangling and corrupt alliances with the princes and kingdoms of the world, that she was able to make herself ready as the bride of the Lamb. Her power of blessing the world will always be in proportion to her separation from its evil.

We are confident that the doctrines we have advocated in this magazine, when fully understood, will greatly contribute to this result. They tend throughout to emphasize the priestly position and calling of the Church. Failure to appreciate this and to act upon it is her present source of weakness. It is often asserted that the loss of the old doctrine of endless torment from the Church would break down even the few remaining barriers in her against world-

liness. This may be so if nothing better is offered in the place of this old doctrine. This dogma has indeed already lost its power. It already finds itself quite out of place in our present easy-going Church life with its social baits and diversified entertainments. The Church is already sadly in need of something to supply its place. We claim that the system of truth we have been teaching, while it has no place for that gloomy view of God and of human destiny taught in the traditional theology, supplies to men the most solemn warnings of the danger of wrong-doing, showing how its penalties inhere in the very constitution of the race, and that it also supplies the most commanding motives to personal consecration of heart and life to God and to the service of our fellow-men. For it is shown how such devotion and service not only saves us, but is indispensable to their salvation, and that the members of the race are so bound together that the deliverance of the individual from the common burden of sin and sorrow can be effected only as he is willing to take part in the burdens of his brethren. He must, like Paul, have fellowship in Christ's sufferings and submit himself to be baptized even for the dead.

It goes without saying that the ordinary professing Christian has little idea of either the responsibilities or the privileges of this high calling of God in Christ Jesus. His chief concern seems to be to secure his own safety beyond death. It follows therefore that it would be both better for him and for the efficiency of the body, that he be kept out of it until he is better prepared to appreciate what it means to be a Christian. Or, perhaps, the line might be drawn where it was drawn in the early ages of the Church ;—only

the truly consecrated were admitted to the sacramental mysteries. Outside the inner sanctuary there were various classes of catechumens and *auditores.* These were undergoing instruction and preparation for admission to the communion of saints, but they were not counted as yet belonging to it. We hazard nothing in saying that the promised salvation of the world is yet delayed for the lack of such a body of consecrated Christians, united in one fellowship, who would be a fit channel for that almighty energy now treasured up in Christ and in those who have conquered in Him, and which is now hindered from manifesting itself in mighty works, because the proper earthly receptacles and agents of this power are so sundered by divisions and so imperfectly qualified for their high office.

THE OLD MAN.

All Scripture readers are familiar with this phrase. It occurs specially in the epistles of St. Paul, who also speaks of "the outward man," "the natural man," "the flesh," "the carnal mind" or mind of the flesh. The terms used in contrast with these are, "the new man," the "man in Christ," "the inward man," the "spiritual man," the "mind of the Spirit."

Of both of these forms or conditions of his being, he used the personal pronoun "I." "I am carnal, sold under sin." "In me (that is, in my flesh) there dwelleth no good thing." "Evil is present with me." "How to perform that which is good I find not." But on the other hand, he says, "I delight in the law of God after the inward

man." "I can do all things through Christ which strengtheneth me." "With the mind, I myself, serve the law of God, but with the flesh the law of sin."

These expressions bring to view the double nature of man, his double personality and self-consciousness, the ego of the outward man, and the ego of the inward man which remains sub-conscious and dethroned until energized by the Spirit of God to assume its proper place of dominion and control.

It is this deeper selfhood which is the true and abiding self in man; hence Paul speaks of it in this emphatic way —"I myself" serve the law of God.

It is a common mistake to regard "the old man" of Scripture as a term descriptive of the bodily nature only. He is, indeed, "the earthy man," or the man in Adam; but this Adamic manhood includes also a mind or soul with the body. Hence, Scripture speaks of "the mind of the flesh," of those who "fulfill the desires of the flesh and of the mind," and who "are by nature children of wrath." Man consists of body, soul, and spirit. His permanent selfhood resides in his spirit, which is divine and imperishable. The possession of this makes him an individual being, surviving all changes and transformations. But body and soul pertain to *existence* or outward manifestation. To this, the term "personality" properly belongs. The person of a man is not of his essence, but it is the form through which the essential man seeks outward and suitable expression. Hence personality is changeable and destructible. Body and soul may both be destroyed in gehenna (Matt. x, 28). The reason for such destruction is that they do not afford a fit vehicle for the proper expression

of the indwelling spirit. The salvation of Christ provides, however, for the salvation of the person through its purification and transformation. Hence, Christians are exhorted to present their bodies in living sacrifice to God, and to be renewed in the spirit of their minds. Thus they put off the old man and put on the new (Rom. xii, 1, 2 : Eph. iv, 23).

This destruction of personality, or the whole outward expression of man, and this salvation of it through a process of renewal and transformation, is the same thing often alluded to in the words of Jesus as the loss or salvation of the soul. The essential thing in personality is the soul, which is the builder of the body. Hence, the loss of the soul is also spoken of by Him as the loss of *self*. The deepest self in man, as we have seen, cannot be lost, because it pertains to man's spiritual nature which is of God. But the self of man as existent in his present form of being may be lost in the destruction of body and soul.

Now, it is in these views of the double nature of man that reconciliation is found between the two sides of Scripture teaching concerning the relation of God toward him, and concerning retribution and redemption. On the one hand, we are taught that man is God's child, that He loves him as such, that in the plan of creation man was made to be the representative of God in the ownership and administration of His estate. And God's counsel concerning him must stand, or He cannot be God. On the other hand, we read that man is by nature a child of wrath, conceived in sin and shapen in iniquity, that death hath passed upon all men, that his days are as the grass, and that, for at least a very large proportion of the race, his end is

destruction. The first class of teaching relates to man in his essential being as the spiritual offspring of God, who is spirit, and in whom it is His purpose to find suitable and abiding personal expression. But in the progress and training of man for this high dignity, God has seen fit that man shall pass through lower and temporary forms of existence derived from this system of creation of which he is the appointed ruler. "Howbeit that which is first is natural, and afterward that which is spiritual." And it is of these lower and perishable forms of manhood that it is said, "whose end is destruction." This earthy man, as we have seen, acquires a personal self-consciousness of his own, and seems to be even the whole of man as known to himself. This is the fact in the case of those who live only in this outer region of existence, engrossed with earthly cares, and pursuits, and pleasures. His destruction, therefore, may properly be regarded as the loss of the man himself, because his deeper self-consciousness as a child of God has been so suppressed that it has not risen to the self-conscious sphere; it remains sub-conscious.

This leads us to discuss the subject of

SONSHIP TO GOD.

We hear on every hand, and from the point of view we have taken it is true, that all men are the children of God. But this is only true in the fact that at the groundwork of their being their nature is divine. They are germinally God's children, but they are not yet begotten as such, and therefore they are not yet properly "sons." The full idea of sonship requires that a son be a complete expression of the father's being and nature. This expression or image

is realized through a perfect embodiment. In the perfect Son of God there must dwell the fullness of the Godhead bodily. And man is not really born into full and divine sonship until he is thus conformed to the image of God's Son. From this point of view it is seen that, while all men are the offspring of God, all are not His sons, because not yet produced in His image. No man is by nature born into proper sonship. He must receive the right to become the son of God (John i, 12). He must be begotten as such by the incorruptible seed of the Word of God (I Peter i, 23); that is, the truth about God and about His Son must enter as a vivifying power into his mind and heart, quickening him out of death in trespasses and sins, and planting within him the seed of the new and perfect manhood of which the risen Son of God is the Head and Source. All men have, indeed, the capacity of receiving this seed of divine sonship, for all have within them the divine germ which is capable of being thus quickened. But it would be wrong to regard them as sons of God until so quickened. Until then they are not started on the path to that perfect personal expression of God which sonship implies. The personality of body and soul with which they are invested is corruptible and must needs be transformed before it can be wrought into this divine manhood. This requires a complete surrender of it in sacrifice to the will of God, that He may thus renew it. Otherwise it must be consumed as wood, hay, and stubble in the unquenchable fire.

It is under this category of the death or destruction of the evil personality in which man now exists that we are to range all Scripture teaching about retribution. It is

the old man, the natural, Adamic man, the earthy man, the man in flesh and blood, the body and soul unyielded to God that suffers this fate. This, as we have seen, carries with it the loss of the man's personal self which lived and moved and had its being in this region of the outward man. This man never was and never could be the son of God—he was only the creature of His hands. But he might have been changed by a process of new creation in Christ Jesus into His image, and so come forth through the alembic of death unto the resurrection of life. Failing in this, the man's resurrection must be one of judgment, inasmuch as death strips him of the treasures of his former existence, and resurrection only remands him to that condition of being in which the process of building him up into a personality suited to be a habitation for God—that is, into sonship—must be begun anew, and carried on through new stages of trial and judgment.

THE CRUCIFIXION OF SELF.

One of the saddest things about the present condition of Christianity is the evidence on every hand that large numbers of its professors do not seem to understand the first principles of the doctrine of Christ. One of its fundamental principles is, that no man can be His disciple who does not forsake self, who is not willing to mortify it, who does not recognize that the very way of life lies through its crucifixion. The faith of Christ, as set forth by its most eminent preacher and exponent—the apostle Paul—begins at this very point and can make no progress in a

man from any other starting-point. The old man, the desires of the flesh and of the mind, the natural carnal self must be mortified, its personal desires and preferences, its envies and jealousies and selfish mutterings and murmurings and ambitions must not only not be heeded; they must positively be put down in the place of death and held there, in order that the graces of the new life and the fruits of the Spirit may have full sway. But instead of this self-abandonment and denial, one finds on every hand a selfish spirit governing the conduct of those who bear the name of Christ. Church members need to be spurred up to duty and to gifts of money needed for Christ's service by appeals to selfish motives. Some preferment must be accorded, some entertainment provided, some secret ambition or desire must be appealed to. Pastors tread with cautious feet through the precincts of their churches, lest some of this class be offended, or think themselves neglected. Much of their time and anxious thought are given to the smoothing of difficulties that arise from petty envies and jealousies which spring up in the breasts of their members, because the self in them, marked for crucifixion, has been a little humiliated and ungratified. What a different state of things would exist in all our churches if their members would but accept as a first principle of the Christian life, without which it can neither be begun nor carried on, that the self in them is not something to be petted and amused and fostered and indulged, but to be mortified, to be yoked down into the obedience of Christ, to be surrendered on His altar in loving service to God and loving sacrifice for the good of the brethren and for all mankind. Not all the tact and sweetness of an angel

seem sufficient to keep some people in harmonious relations with their fellow-Christians and with other men. For this vice of selfishness grows by what it feeds on. The more it is indulged and unrebuked the more intolerant and unreasonable are its demands. Its blinding and deadening power over the subjects of it is fearful. They scarcely suspect how selfish they are, and how exacting. This is because they were not started right in their Christian course, or, very likely, they never began it when they were supposed to have begun. They never believed or realized that "Deny thyself" is written over the very gateway by which men enter into life. Of one thing such persons may be sure: if they are indeed Christians they are laying up sorrow for themselves in time to come. For it is of *our* God—the Christian's God—that it is said, "He is a consuming fire."

THE GOD-WARD SIDE OF THE ATONEMENT.

A correspondent, who is a Presbyterian minister, requests from us an article upon "The meaning of the death of Christ in its relation to God."

We remarked in the last number that the subject of the atonement was many-sided and inexhaustible. We have all along assumed, however, that the doctrine of redemptive resurrection lifts one to a point of view which commands a new and wider survey of the whole field of theology. We have discussed somewhat its bearing upon the long-received doctrine of the atonement in certain of its aspects.

To fully discuss the God-ward side of this mystery would require a volume. We can only allude to some of the features of it, hitherto obscured, which this new light concerning resurrection brings to view.

Our first remark is that the radical vice of the old theology of the atonement lies in the false emphasis it places upon its God-ward side. It finds a necessity for it in the nature of God, or in the claims of His moral government, assuming that His wrath against sin needed to be appeased, and that His justice must find some substituted victim before His mercy could flow out toward man. The fault here is in supposing that the retributive justice of God is of that fickle kind that it can vindicate itself in any other way than by exactly visiting upon the sinner the punishment he deserves. If His wrath were not absolutely just, it would not be cherished. And, if just, it must express itself in the way His righteousness requires—that is, in visiting upon the wrong-doer the consequences of his sins. We may rest assured, therefore, that the death of Christ was not designed either to change the disposition of God toward sinful men, or to change in any way the operation of His moral government, or to deflect the penalty due to sinners upon some one else who was to bear it in their stead. This would argue an original weakness or ignorance in the authority that imposed this penalty. There was no such need for God to help Himself out of an emergency, nor any possibility of changing the course of His divine administration. The moral order of the world was from the beginning an expression of the divine nature, and therefore perfect and unchangeable. The death of Christ was not in order to effect a change in either the relation of

God toward men or in that of His government. It was to effect man's deliverance after he had suffered the appointed penalty of sin, and to open up to him a way of life out of and beyond the death he must needs suffer.

To get at the meaning of the death of Christ, we must go back to the design of God in the creation of man. His purpose was to form a creature in His own image, who was to receive power to become His son and the heir to His authority and estate. A primary mistake in theology has been the assumption that this creation of man was finished in Eden. The New Testament teaches that man must be created anew in Christ Jesus in order to reach this dignity. It gives us the notable example of the First Man, who is now "the image of the invisible God," and tells us that He reached this supreme glory through a resurrection from the dead. We are thus taught that the final thought of God in the creation of man is not yet realized; in other words, the process of his creation is not yet complete. Even evolutionary science is now teaching this. We are taught, also, that the present form of man in "the image of the earthy" is temporary, and for purposes of training and discipline. Man is, by his present earthy nature, brought into bondage to corruption, made subject to vanity. Sin is inevitable in such a creature, for "they that are in the flesh cannot please God."

But by what mode is earthy man to be transformed into the heavenly, and how is the original design concerning man to be carried out? The answer of Scripture is (and it will some day be seen to be the answer of science) through a process of death and resurrection.

We have seen how, from another point of view, the

process of death is required: it is the inevitable wages of sin. But how shall the process of resurrection be begun and carried forward? Here comes in the answer of the gospel of Jesus Christ. It was to be by God Himself so incorporating Himself into human nature as to preserve it from sin under its conditions of bondage and temptation and so, in saving it from sin, to ransom it from death. But this required on the part of this Divine-Human Person an absolute surrender of Himself in self-sacrifice to the will of God. But this will of God required, as we have seen, the death of man out of earthy manhood in order to his perfection in the image of the heavenly. Hence Jesus became obedient unto death, even the death of the cross. But it was not possible that He should be holden of death. His death must issue in a resurrection, and so it prepared the way for the first demonstration of the complete divine idea of man.

But not only so, He was from the beginning of the world the appointed Head of the race, ordained to effect this transformation and deliverance, not only for Himself but for His human brethren. While in them all there is the germ of the divine nature, in Him that nature reached its height and fullness of expression. It thus was fitted to become the depository and fountain-head of this divine humanity to the race. "The last Adam was made a quickening Spirit."

We thus obtain the point of view from which it is seen how Jesus stood for the race. As its highest ideal and representative, He included within Himself the complete earthly humanity, and by the surrender of it unto God through His obedience unto death, the "spirit of holiness"

in Him (Rom. i, 4) preserved His humanity through the dissolution of death, and transformed it on the other side of death into the fashion suited to the divine nature of which it was the vehicle. But this change in Him was not only representative and typical of what man is and what he is destined to become; it was the impartation to the body of humanity with which He stood connected of the power of this change. It was the implanting within it a new life-power. The humanity which went down to death in Christ also arose in Him, transfigured into the Divine image—and constituted the source of that holy and vivifying energy which quickens other sons of men into the same image.

It is thus that the death and resurrection of Christ appear as a great public transaction in the economy of the race. The second man is seen to hold a relation to mankind similar to that of the first. As the race died in Adam, so it is made alive in Christ. As it was held down under the yoke of bondage to creature conditions through its relation to the earthy man, it rises into the region of heavenly purity and freedom through its relation to the heavenly man.

From this point of view the deepest meaning of Christ's death in its relation to God was not that of satisfaction to His violated law, but that of the perfect surrender of a perfect earthly humanity to the will of God, even to dissolution by death in order to its reconstruction on the other side of death into a perfect divine manhood, and that it might become the fountain-head of this redeemed humanity to all mankind. The redemption of man was not the buying him off from the penalty of an eternal hell, but

his deliverance from bondage to sin, and so from death which would forever have held him captive. It was the clearing away of the obstructions which hindered the realization in man of the divine end in his creation. It was the handing over to death and destruction his body of sin and death which was unfit for and which could not inherit the kingdom of God, in order that he might be created anew in righteousness and true holiness. The process of individual salvation in us is precisely this: The Spirit of Christ in us must bring the old earthy man to this same altar of sacrifice. It must die in us in order that the new man may be raised up in power. There is no such thing as salvation from sins or rescue from their penalty so long as men hold on to their sins, or make a darling of this old nature in which sin resides. All must be crucified with Christ.

We thus see how the death of Christ must be viewed, not as an expiation offered to God, but as a living sacrifice rendered to Him of that humanity which could reach its perfection only through the suffering of death. And it was vicarious, not in the sense that Christ endured this suffering *instead of* us, but *with* us and *for* us. It was *in our behalf*, inasmuch as all the members of the humanity of which Christ partook share in the benefits of His perfect sacrifice and in the fruits of His victory. He was our Head in this great transaction. We are the seed that shall spring out of the corn of wheat, planted in His grave, in that new form of divine manhood in which He was raised.

The main point at which theology has erred in its conception of the saving mission of Christ is in making His

death to be the central fact of that mission rather than His resurrection. It has built up its whole system of Christian doctrine around the death of Jesus, whereas the New Testament presents to us His resurrection as the central fact, and His death as in order to it. Let any one read, for example, the first sermons of the apostles as reported in the Acts, and observe how little our modern ideas of expiation by the death of Christ enter into those addresses, and how all the stress is laid, and all the hope for man's salvation, upon the fact that God had raised Him from the dead. Remission of sins, indeed, is preached through His name, but the fact mainly presented as the basis of such remission is His resurrection. This fact, of course is not, and cannot be separated from the fact that He died for our sins. But emancipation from our sins, which is the underlying idea of remission, would not be possible had not Christ risen. It could not be effected by His death alone. This was only the path which must be trodden in order to this victory. If Christ be not risen, we are yet in our sins, and must forever remain in bondage to that corrupt nature which cannot inherit the kingdom of God. Such is the teaching of St. Paul (I Cor. xv, 14–17, 50), and such is the emphasis put everywhere in the New Testament upon the resurrection of Christ as the divine operation effective for man's salvation. Our systems of theology, as any one may observe who makes a study of them, fix the centre of this divine efficiency in the death of Christ, and bid the sinner look to His cross for relief rather than to the triumph to which the cross led. And hence the preaching based upon this theology has produced a practical piety which is often more concerned

as to how it is to get rid of the consequences of sin than of sin itself.

The death of Christ has put the whole human nature in which sin resides under the ban of death, and we are not to seek to evade the consequences of this doom, nor is there any provision for our escape from this just penalty. Our hope of salvation is that, beyond this accepted penalty, the grace of God provides for a quickening of the dead, and transmutes the very suffering and death through which we must pass in order to reach it into a means of ridding us of the body of sin which dragged us down to death.

The invitation of the gospel is thus specially an invitation to "Believe on Him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification" (Rom. iv, 24, 25).

THE ATHANASIAN CREED.

This creed is not one of the required symbols of the Episcopal Church in this country, although it is authoritative in the Church of England. Its damnatory clauses, however, do not command the assent of the better portion of that Church. One of these clauses—toward the close—raises the issue we have been discussing in this magazine, and upon it the whole question of the nature of future punishment turns. It says: "At whose coming all men shall rise again with their bodies, and shall give account for their own works."

"And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire."

It is to be observed that the creed does not pronounce definitely that man is so constituted that he must of necessity exist endlessly in the fire to which he is consigned. On the contrary, its statement in the opening clauses is that he who does not hold the Catholic faith shall "without doubt perish everlastingly." This statement on its face implies that the end for which the unbeliever is to be sent "into everlasting fire" is for destruction. The phrase "to perish everlastingly" does not seem to be consistent with the idea of an endless existence in the fire.

The point, however, at which we call in question this closing clause is not the truth of the statements themselves —which are drawn from the words of Scripture—but the order in which they are put. They imply that the resurrection of the unjust occurs *before* their consignment to the fire. This order is not required by the language of our Lord in describing His work of judgment—Matthew xxv, 31–46, does not teach that the "all nations" comprise the risen dead—and it is opposed by the unanswerable objection that it connects the sinner's doom with his resurrection, rather than with his death, which is the wages of sin, and so makes resurrection, which is the fruit of Christ's redeeming work, to become to the unjust an unutterable curse.

If the various Scripture passages which compare the wrath of God against sinners to a consuming fire be examined, it will be seen that it is the bodies and souls of men as constituted under this present system of the world against which this fire burns. It is altogether an assumption to suppose that "the whole body" which is to be cast into this gehenna is a future resurrection body. If the

vision of the great white throne in Revelation xx, 11–15, seems to contradict this, our answer is that the obscurer teachings of Scripture cannot avail against the plainer. But it is not necessary even in this case to appeal to this principle; for in the passage referred to, it is a judgment of "the dead" that is there described, the issue of which is defined as "the second death," in contrast with the issue in the case of the martyrs just before described as the "first resurrection." The dead appear before the throne not as risen, but as candidates for resurrection. And it is the unrisen and not the risen dead who are represented as "cast into the lake of fire." For "souls," we are plainly taught by Jesus, may be destroyed in gehenna as well as bodies (Matt. x, 28). So that we are not required by the vision of this chapter to set aside this principle, inherent in the very nature of the case, that resurrection is a redemptive act. And therefore the Athanasian creed reverses the true order of the divine judgments when it locates the destruction of the ungodly by everlasting fire after their resurrection. That fire burns them up before resurrection. It is out of this pit of destruction that they are raised. Their destruction may have been so complete as to include their souls. Their very selfhood may have been lost in this pit. It is never promised that the souls or persons of the wicked shall be restored from death. On the contrary, the "soul" is the very thing they are told they shall lose (Matt. xvi, 25, 26). Nothing is saved in their resurrection but the divine substratum of their being which is imperishable in death and hell. This is brought up out of the pit of fire to begin the experiment in life anew. Here is the grace to all men in resurrection. The death they

suffer as the penalty of sin may destroy them in person, but it cannot destroy the divine basis in man on which God began to build up His own image and which work He must complete. Therefore a resurrection is provided even for the unjust, but only one of judgment, for the material of their former selves could not stand the test and must be burnt up in God's consuming fire. To be raised, thus stripped, is to come forth only to the resurrection of judgment, and to be condemned to another life of trial on this arena of conflict upon which there was the previous failure to win the crown of life.

It is in this way that the logic of Scripture and of the Divine economy of redemption compels us to place all that relates to man's punishment for sin under the category of death, where it belongs, and to refuse to bring it under that of resurrection, which is essentially recovery from death and a redeeming act, and which therefore cannot be, as set forth in the Athanasian creed, a bodily reconstruction for purposes of punishment in everlasting fire, or be even a mere prelude to a second death. The fire without doubt consumes and the death destroys the wicked, but this is not the purpose of their resurrection, which is a gracious act *after* the sentence of death has been executed upon them and the law which required this sentence has done its full work, and made room for grace to take up again the case of these lost ones through a resurrection from the dead.

EACH of us is in reality an abiding psychical entity far more extensive than he knows—an individuality which can never express itself completely through any corporeal

manifestation. The soul manifests itself through the organism; but there is always some part of the self unmanifested, and always, as it seems, some power of organic expression in abeyance or reserve.—*Prof. F. W. H. Myers.*

NOTES ON CURRENT TOPICS.

IS CHRISTIANITY A FAILURE?—One is prompted to ask this question, as he reads from the daily papers the reports of the strikes which have engrossed public attention the past summer. The Christian faith has been preached for eighteen hundred years. The United States has been supposed to be the latest and most consummate product of Christian civilization. And yet we look in vain for any proof that the primary principles of Christianity are given any place in the settlement of the constant disputes arising between labor and capital. Capital is no doubt often selfish, arbitrary, and oppressive. But it is made much more so by the vindictive and lawless methods to which labor resorts in enforcing its demands. These two classes, instead of forming two wings of one great human brotherhood, are constantly plotting and warring against each other. It never seems to occur to the professed Christians of either class that the laws which Jesus laid down for their conduct in human society are as follows: "Love thy neighbor as thyself." "Overcome evil with good." That these laws require the capitalist to be both just and merciful in his dealings with his workmen goes without saying. But they equally require the employed to be faithful and honest and patient under injury.

It is impossible to see how, under their present management, a professing Christian can continue in connection with labor unions. At the outset they require him to surrender his individual liberty of action, and to place the responsibility for it in the hands of some master-workman, who is chosen without reference to his being a Christian, but for his smartness. No man, and much more no Christian, has the right thus to give up the control of his

own conduct into other hands. To say nothing of his being a free and independent citizen, he is a responsible, moral agent, with duties to God and his fellow-men which he has no right to evade. Moreover, in thus surrendering his birthright, he becomes criminally culpable in all the wrong-doing of his superiors or of the federation to which he belongs. He goes into an order which is usually powerless to secure its ends unless it can employ the weapons of violence, or to say the least, of retaliation. He becomes, therefore, measurably responsible for all the scheming and vindictive measures the order may resort to to secure its ends. By what possible right can a Christian go into an organization which must inevitably do what his Lord forbids him as an individual to do? One would think that the miserable results of this system of retaliation would be sufficient to deter him; but apart from these, he is under direct command from his Master in heaven not to retaliate, but to suffer injury that he may thereby win the wrong-doer to a better mind.

It is time that the Christian pulpit of this land addressed itself to the work of teaching all sorts and conditions of men what be the first principles of the doctrine of Christ. The capitalist needs such teaching, and no less the laborer. Both classes need to be warned that these present modes of adjusting their differences must end in the destruction of the interests of both and of society itself. There can be but one end to such constant antagonism and warfare—the destruction of the State. And no better form of society can take its place so long as these principles prevail. And especially do Christians need to be taught that, if society is to be saved, it must be by Christians standing firm in their true place as the light of the world and the salt of the earth. And this they can become only as they fully accept and carry out Christian principles. The world has never yet had a fair exhibition of how powerful and salutary these principles are. Who can doubt for a moment that the condition of the laboring population of the United States would be vastly better to-day if, instead of banding together for the assertion and maintenance of their rights, they had given more attention to their duties, and had shown more of the fidelity and patience of Christ in their discharge. And who can doubt that

the returns of capital upon its investments would to-day be much greater and more secure if it had observed this law of Christ, "Bear ye one another's burdens. Let every man look not upon his own things, but also upon the things of others."

No, Christianity is not a failure, but there has been a tremendous failure on the part of those who profess it to carry out its principles in their application to the affairs of human life and conduct.

RELIGIOUS THOUGHT IN SCOTLAND.—The Rev. J. M. Whiton, D. D., has been writing lately to the *Congregationalist* what he learned in a recent visit to Scotland of the changes going on there. He says:

"A disintegration and reconstruction of theological opinions is quietly going on under the surface of a nominal adherence to the Presbyterian Standards. The Free Church recently passed a declaratory act, according to which the assent of its ministers to the Westminster Confession may be given in a sense which no man exactly knows but he who gives it, if, indeed, even he knows. This is said to have postponed 'revision' indefinitely. The Liberal party are discontented, and wash their hands of it. To them it seems evasive, uncandid, and timid. The Conservatives, chiefly the Highlanders, resent it as making the Church a sort of Noah's ark for clean and unclean, and the Confession a confession of what no man knows but the private mind of each confessor. But though the Highlanders made a great uproar about it in June they are largely dependent on the sustentation fund, which comes from the Lowland churches, where the Liberals are strong, and they may have to abide in the unity of the pocket if not of the spirit. The doctrinal controversies in the Free Church came to a head two years ago in the public attack on Professors Bruce and Dods, and since the defeat of their persecutors the Liberals have had the whip hand.

"In the Established Church, menaced as it is with disestablishment, all doctrinal disputes are deprecated as leading to a possible appeal to State authority, and an opening of the question of the relation of Church and State. But while the egg-shell of apparent conformity to the Standards seems unbroken there has been a very large evacuation of its contents. It may be safely asserted that under the doublet and hose of ancient Orthodoxy a great many go unchallenged whom one might fairly class among Evangelical Unitarians. These men long ago gave assent to the

old formulas, and that suffices. They are not required to reveal the changes they have met with, and they do not except in confidences not suitable to publish. Of this something is known, and more is suspected, and it has its legitimate effect, on the one hand, in a feeling of mingled distrust and indifference among thinking men, and, on the other hand, so credible information goes, in a turning away from the ranks of the ministry of bright-minded and candid young men into other professions."

In a recent number of the *Independent*, the Rev. A. H. Bradford, D. D., gives a report of a "Summer School" at Oxford, England, held by advanced biblical students. As an evidence of the progress of new thought among Scotch Presbyterians upon the subject of future punishment, Dr. Bradford gives the following report of the views of Dr. Marcus Dods:

"He seemed at first to take a very conservative position concerning the doctrine of future punishment; but when he was called upon on the evening devoted to the answering of questions, he modified his utterance somewhat by saying that in his lecture he was considering the subject simply in its exegetical bearings. When answering the question, however, with great impressiveness and candor he acknowledged that the teaching of Jesus concerning the character of God, and those passages in the Scriptures which unquestionably give some basis for the doctrine of conditional immortality and ultimate restoration, should perhaps lead to a suspension of judgment. He was quite emphatic, however, in maintaining that if the question is to be decided simply by the exegesis of the word translated 'eternal,' it was impossible to escape the conclusion that it carried with it the significance of finality. Furthermore, he argued that human experience, the fact of freedom, and the teaching of Scripture seemed to point toward a possible fixity of character."

This uncertain sound upon this grave question is very different from the tone of positive conviction among the older generation of Scotch clergy, and from that of the Westminster Confession. It shows how the thought of the Presbyterian Church is moving toward larger liberty and out into the light of a truer idea of God and of human destiny. What is needed to clear up the present confusion of thought on the subject is a proper conception of the place and meaning of resurrection. Is the divine provision to raise the dead a hope, or, for the majority of the race, an infinite despair?

BIBLE CONFERENCE.—Through the invitation of a friend we were at Asbury Park for two days during the summer Bible Conference which for several successive seasons has met there. These brethren bring out much precious truth at these meetings. They are useful in bringing to the attention of many persons, especially those who hear them for the first time, many valuable truths, and in stirring them up to a fresh study of their Bibles. But we could not fail to notice one marked defect. Any one who heard the same speakers upon any of these topics ten or twenty years ago would hear now precisely what they heard then. There has been no advance. Indeed, they set themselves against all advance by the tacit assumption that they have discovered the truth upon these topics once for all. We once sought to bring before them some new truth about resurrection, but they would make no room for it.

While these brethren make strong claims that they give special honor to the Holy Spirit in their conferences, they, in fact, dishonor Him. They recognize His office to be only that of an illuminator of the written Word, and disparage His function as the indwelling teacher and edifier of the Church and of the individual believer. They are thus led to "despise prophesyings," in the fact that they give no opportunity to any one who believes he has a revelation from the Spirit concerning truth important to the welfare of the whole body, unless it can be reduced to harmony with that to which they believe they have attained. They thus assume that in their own conclusions they have made no mistakes, and that no other one of their brethren can be made an organ of the Spirit to show them their mistakes, or to give them larger vision of the truth. Without their being aware of it, they thus cramp themselves within the rigid limits of a human system. It is not surprising, therefore, that in their conferences they simply go over and over again the old ground, and that, while one may be refreshed by some draughts at the old springs, which are ever new so far as they contain the living water, they miss the strength and sparkle of that perennial fountain which satisfies the soul's thirst, and makes glad the city of God.